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reigns in every Breast, will exert her Powers to excite us to it. The Tear we refuse to shed over the miseries of others, GOD, and GOD only knows, how soon we may stand in need of. *Great Travail is created for every Man, and an heavy Yoke is upon the Sons of Adam; from him that sitteth upon a Throne of Glory to him that is humbled in Earth and Ashes.* How often does an unexpected Stroke of Fortune put an End to the most extensive Views of Happiness, and change the chearful Scene of Joy and Comfort into a melancholy State of Misery and Despair! If therefore we do not pity those, who are in Affliction, when we fall into it ourselves, who will pity and relieve us? Then shall we remember the Afflictions of *Joseph*, and say as his Brethren did, when they came into Trouble; *We are very guilty concerning our Brother, in that we saw the Anguish of his Soul, when he besought us, and would not hear; therefore is this Distress come upon us.* What black and obdurate Hearts must those Men have, who can look with Indifference and Unconcern on the Misfortunes of others? Can such Men be honour'd, esteem'd, or trusted in any of the Affairs of Life? Shall we not be always apprehensive, that Villany and Perfidiousness must be the Companions of Pride and Inhumanity? Surely, to be insensible of the Miseries of others is the next Step to rejoicing in them; and the Man, who neglects us when unhappy, would not scruple to make us so.

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THAT the Duty I am recommending is an important and a necessary one, every impartial Man is, I believe, sufficiently convinced. That it is also easy and delightful, is a Truth scarce less self-evident. It is equally attainable by every Man, in every Station and Profession. A Science, which requires no Superiority of Wealth, Parts, or Knowledge, to make us Masters of. We have not all of us Riches to bestow on the Indigent; we cannot impart Health to the Sick, or restore Youth to the Aged; but we have all of us Eyes to look upon, Hearts to feel for and sympathize with, Tongues to speak to and comfort the Afflicted.

How great an Aversion soever the gay and unthinking Part of Mankind may have to all that is grave and melancholy, it may with the greatest Truth be asserted, that he, who is a Stranger to Sorrow, is a Stranger to the best Emotions, the noblest Feelings the human Heart is capable of receiving. In the Cup of Affliction there is always a Cordial thrown in by Providence to make the Draught less bitter, and the very Tears of Virtue administer a more solid Satisfaction to a right Mind than Vice and Folly have Power to bestow. There is in some Men a remarkable Tenderness of Disposition, and a Delicacy of Sensation; which those, whom we falsely term the Brave and Resolute, are too often Strangers to; a Disposition which, however we
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may sometimes ridicule and despise, is what will in the End most intimately unite and endear them to us: Those Things, which in Health and Prosperity may raise our Laughter and Contempt, in Sickness and Adversity meet with our Esteem and Approbation; and we seldom know the true Merit of Compassion, till we feel the Want of it.

As big with Ills as human Life is, yet by the Observance of this short and important Precept of my Text, half the Miseries of Mankind might be softened or removed; for there is scarce a Misfortune we are liable to here, to which the Society, the Sympathy and Condolence of a sincere Friend cannot administer some Relief:

In Poverty: In Affliction, in Sickness, and in old Age.

In regard to Poverty, it must indeed be confess'd that the best Method of shewing our Compassion to those, who labour under it, is to supply their Necessities; the happy Lot of the Fortunate, whom God hath blessed with Abundance. But this is not the only Means, by which the Poor may be relieved. We may weep with them when they weep, and mourn when they mourn; and the tender Tear, shed by the good Man over the destitute and unhappy, may perhaps give him as much

much Consolation as that Alms, which the Proud and Unfeeling bestows on him from Ostentation.

IN REGARD to Afflictions, it may be observ'd; that amongst those, which daily surrounds us, there are some of so oppressive and violent a Nature as to sink the Soul into a State of the deepest Melancholy and Despair. This is, for the most Part, the Time, when the Mind, too sore to admit of Consolation, will yet find some Relief in the Condolement of a Friend. Tho' we cannot heal the Wound, we may yet pour a Balm into it to mitigate the Pain; and here the Text points out the exact Method and Measure of our Duty. We must *not fail to weep with them, that weep*. At such a Time, Wit would be odious and Mirth unseasonable. We are to behave in a Manner suitable to the Situation of those we visit; to make use of all the Arts, which Friendship can suggest; to soften their Sorrows; to calm the Tempest of their Grief, and sooth them if possible into Rest, Resignation and Forgetfulness.

IF the Sympathy and Society of a Friend can afford Comfort in Poverty and Affliction, no less is its Efficacy in the unavoidable Ills of Sickness and old Age; and I appeal to the Hearts of all who have languish'd under any of those Distempers our weak Frames are subject to, if ever the Sight of their Friends was so pleasing
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to their Eyes, or the Voice of those, they lov'd, so sweet to their Ear as when they came in that melancholy Hour of Distress to visit and relieve them.

BUT if we even escape those cruel Disorders, that are the common Portion of Humanity (which how few do Experience will testify) there is, after all, the Disease of old Age to be encounter'd with; and in that Train of Ills, which attend, there is not perhaps a greater than that Solitude, which generally accompanies it. The old Man has seldom any Amusements but his own Reflections; any constant Companions but his Infirmities. Even the Bonds of natural Affection and the Ties of Kindred are found too weak to hold the Impatience of Youth by the Side of Age and Imbecillity. Here then, above all, should we exercise the Duties of Humanity and Compassion; to support the Steps of the Feeble; to raise the drooping Head, and cheer the afflicted Heart. Such humane and tender Offices we shall all, if we live, expect ourselves. They make the Burthen of Years more tolerable; smoothe the Bed of Death, and teach us to resign Life with Calmness and Tranquillity into the Hands of HIM that gave it.

IF ever there was a Time for the Subject of my present Discourse to demand your most serious Attention; if ever the Virtues of Humanity and Compassion had room to exert all their power,

A SERMON preached on

Power, and shine with distinguish'd Lustre; it is at this remarkable and melancholy Season. The very late dreadful and unforeseen Calamity, which has so alarm'd and terrify'd us, and from which we are ourselves, by the Blessing of God, so miraculously deliver'd, call upon me to point out to you but too many most deserving, most unhappy Objects of your Commiseration. The innumerable, the almost irretrievable Miseries, which Scenes of this Kind are productive of, cannot be conceived, much less express'd. I need not, I believe, exhort you to condole with, to relieve and support, by all the Means in your Power, the unfortunate Sufferers. Terror and Affright have hitherto been the only Sensations they were capable of receiving. They have not yet been sufficiently at Leisure to feel themselves unhappy, or found Time to count their Misfortunes. When those Hours come, I trust we shall not want Tears to *weep with*, or unfeigned Sorrow to *mourn with them*; and in the mean Time it highly concerns us to look narrowly into ourselves. That we are now here; that we possess our Lives and Properties in Safety; whilst almost every Thing round us lies buried in Ruin and Desolation, is a signal Instance of the Divine Mercy in our Behalf.

ALL the Parts of this great Metropolis, which have escaped the Fury of this cruel Disaster, ought doubtless, with Hearts full of Gratitude, sincerely to acknowledge the Hand of Providence in

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in their Preservation. But it hath pleased God, that the small, the fortunate Number of those, to whom I now address myself, are by a Peculiarity of Circumstances those, who, of all Men, have the most Reason to return Thanks to Almighty God for his late Mercies vouchsafed unto them. What Praise and Thanksgiving, what Wonder and Adoration is not due to that gracious Being, which hath thus preserved us; who when the devouring Flame had spread Misery and Destruction on our Right Hand and on our Left, when there was nothing but Tears, and *complaining in our Streets*, and we expected every Moment to be swallowed up in the general Ruin, thus stopt it just at our Doors, and said to the destructive Element, *Hitherto shalt thou go, and no further!*

LET us then *sin no more, lest a like, or perhaps a worse, Thing happen unto us.* Let the Storm, which hath blown over us, and the Danger we have escaped, teach us the Things, which belong to our Peace. Let them stir us up to the important Duties of our Religion. Let us apply ourselves more earnestly to Prayer and Thanksgiving. I am sure we shall be, of all Men, the most undeserving and ungrateful, if we do not now frequent this House of God, when it is to his gracious Mercy alone we are so visibly indebted for the Preservation of it. A Blessing our unfortunate Neighbours are deprived of; who have not

A SERMON preached on

not a * Place of public Worship left, wherein to send up their sad Prayers to God for Succour under their Afflictions.

To him therefore, who saved us when we had well nigh perished, let us give, as we are most bounden, continual Thanks; beseeching Him to grant that this his Tenderneſs towards us, may fill us with the most lively Sense of his Goodneſs, and the ſincereſt Acknowledgment of it; that we may lead a new Life, following his Commandments and walking henceforth in his Holy Ways.

THAT as thou, O God, haſt in the Midſt of Judgment remember'd Mercy; as thou haſt ſaved our Souls from Death, our Eyes from Tears, and our Feet from falling, we may laud and magnify thy Holy Name, praife, bleſs and glorify thee, and finally that, as thy Goodneſs hath interpoſed to ſave us in this World, thy Mercy may preſerve us in that, which is to come; through JESUS CHRIST our LORD.

E N I S.

* St. Michael's Church was ſo much damaged by the Fire as to make it impoſſible to perform Divine Service there till repaired,



A 20
S E R M O N

Preach'd before the HONOURABLE

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House of Commons,

A T

St. MARGARET's *Westminster*,

On Monday, June 11, 1739.

BEING

The ANNIVERSARY of His MAJESTY's
Happy ACCESSION to the THRONE.

By HENRY GALLY D. D. K

Chaplain in Ordinary to His MAJESTY, and
Rector of St. Giles in the Fields.

L O N D O N,

Printed for FLETCHER GYLES against *Gray's-Inn* in
Holbourn, and Sold by T. COOPER at the *Globe* in
Pater-Noster-Row. MDCCXXXIX.

Printed for Fletcher Gyles against Gray's-Inn in
HOLBORN.

A Brief Account of Prayer and the Sacrament of the
Lord's Supper and other Religious Duties apper-
taining to the Christian Worship, for the Use of Common
Christians. To which is added, a Discourse on Speech and

Martis, 12 die Junii, 1739.

Ordered,

THAT the Thanks of this House be
given to the Reverend Dr. Gally for
the Sermon by him Preached before this
House Yesterday at St. Margaret's, Westmin-
ster; and that he be desired to Print the
same, and that Mr. William Thompson and
Mr. Laroche do acquaint him therewith.

N. HARDINGE, Ck. Dom. Com.



5. Forth working by the Bishop of London for Con-
servation preached at the Bishop's Palace for Con-
servation in the Diocese of London, with a Preface showing
the Reasons of its Publication. And a Postscript, occa-
sioned by some Letters lately published in the Weekly

The three last written by William Warburton A. M.
Author of The Divine Legation of Moses, &c.

6. Concilia Magnae Britanniae & Hiberniae A.
Synodo Constantiensis, A. D. 446. ad Londinensem, A. D.
1717. A Collection of Constitutions & Acts of Parliament &c.
class. Anglicae Ecclesiae, a Davide Wilkins, S. T. P.
Archid.

*Printed for Fletcher Gyles against Gray's-Inn in
Holbourn,*

1. **A** Brief Account of Prayer and the Sacrament of the Lord's Supper and other Religious Duties appertaining to the Christian Worship, for the Use of Common Christians. To which is added, a Discourse on Speech and the Abuses of it. Deliver'd on several Sundays at Gray's Inn Chapel, and publish'd at the Request of the Masters of the Bench. By *Henry Stebbing D. D.* Chaplain in Ordinary to His Majesty, and Preacher to that Honourable Society.

2. An Examination of the Enquiry into the Meaning of *Demoniacs* in the New Testament, in a Letter to the Author, wherein it is shewn that the Word *Demon* does not signify a Departed Soul, either in the Classics or Scriptures, and consequently that the whole of the Enquiry is without Foundation. By *Samuel Pegge M. A.* Vicar of *Godmersham* in the County of *Kent*.

3. *The Alliance between Church and State, or the Necessity and Equity of an Established Religion and a Test-Law demonstrated, &c.*

4. A Vindication of the Author of the *Divine Legation of Moses, &c.* from the Aspersions of the Country Clergyman's Letter in the *Weekly Miscellany*.

5. *Faith working by Charity to Christian Edification.* A Sermon preached at the last Episcopal Visitation for Confirmation in the Diocese of *Lincoln*, with a Preface shewing the Reasons of its Publication. And a *Postscript*, occasioned by some Letters lately published in the *Weekly Miscellany*.

*The three last written by William Warburton A. M.
Author of The Divine Legation of Moses, &c.*

6. *CONCILIA MAGNÆ BRITANNIÆ & HIBERNIÆ: A. Synodo Verolamiensi, A. D. 446. ad Londinensem, A. D. 1717. Accedunt Constitutiones & alia ad Historiam Ecclesiæ Anglicanæ spectantia, a Davide Wilkins, S. T. P. Archi-*

Archidiacono Suffolienſi collecta, in quatuor Voluminibus.
Folio.

In this Work are included both the Volumes of Sir H. Spelman's Councils, which were ſo ſcarce that they have been ſold for Ten Guineas.

7. *Hiſtoria Placitorum Coronæ, The Hiſtory of the Pleas of the Crown*, by Sir MAT. HALE, Kt. ſometime Lord Chief Juſtice of the Court of King's Bench. Now firſt published from his Lordſhip's Original Manuſcript, and the ſeveral References to the Records examined by the Originals; with large Notes, by Solomon Emlyn of Lincoln's Inn Eſq; To which is added, a Table of the principal Matters, 2 vol. Folio.

8. *FLETA, ſeu Commentarius Juris Anglicani, partim e Codice MS. COTTONIANO, partim ex Rotulis Antiquis & Veterinſis tam Hiſtoricæ quam Legum Angliæ Scriptoribus emendatus, illustratus & in integrum reſtitutus, Liber primus Antiqua Placita Coronæ continens.* Folio.

9. The English Works of Sir HENRY SPELMAN, relating to the *Laws and Antiquities of England*, with a curious Account of his Life, by Edmund Lord Biſhop of London. Folio.

10. In the Preſs, and will be ſpeedily published, A New Dictionary *Spaniſh and Engliſh*, and *Engliſh and Spaniſh*. Containing the Etymology, Proper and Metaphorical Signification of Words, Terms of Arts and Sciences, Names of Men, Families, Places, and of the principal Plants in Spain and the *West-Indies*. Together with the *Arabick and Moorish* Words now commonly received in the *Spaniſh* Tongue; and an Explanation of the difficult Words, Proverbs, and Phraſes in *Don Quixote*, and others the moſt celebrated Writers in that Language; correcting the Errors and ſupplying the many Defects in other Dictionaries, by the Addition of above ſix thouſand *Spaniſh*, and twelve thouſand *Engliſh* Words more than in any Work of this kind hitherto extant. By Peter Pineda, Author of the *Spaniſh Grammar*, and Teacher of the *Spaniſh* Language in London. Folio.

I Ep. to TIMOTHY, ii. 1, 2.

I exhort therefore that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men:

For Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty.

THESE Words contain the first Branch of that Charge, which St. Paul gave to Timothy in this Epistle, that he might ^a know how to behave himself in the House of God, i. e. in the Church of Ephesus; where the Apostle ^b had besought him to abide when he went into Macedonia.

The Terms, in which this Direction is conceiv'd, are very plain and comprehensive.

^a 1 TIM. iii. 15.

^b 2 TIM. i. 3.

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For whatever Difference may, in strictness, be assign'd between *Supplications, Prayers, Intercessions, and giving of Thanks*, it is certain that, excepting reading, and expounding the Word of God, they comprehend the whole Service which was perform'd in the Christian Assemblies; and therefore the Meaning of St. Paul must be, that all the Applications, which *Christians* make to God in their Assemblies, whether they be for good things receiv'd or requested, should be made in general for *all Men*, and in particular for *Kings*, and all that exercise any superior Power and Authority.

As the Duties which the Text prescribes are founded in the respective Relations, which Men stand in one to another, it will be proper

I. To consider the Nature and Extent of them, or what is meant by *making Supplications, Prayers, Intercessions, and giving of Thanks for all Men*, and particularly for *Kings, and all that are in Authority*: And

II. To consider the Grounds and Reasons on which *those Duties* are founded. — For *these* as they are so many Obli-

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Obligations, so ought they to be, to many Inducements to us to practise them.

I. I am in the first Place to consider the Nature and Extent of the Duties prescrib'd in the Text, or what is meant by *making Supplications, Prayers, Intercessions, and giving of Thanks for all Men, and particularly for Kings, and all that are in Authority.*

The Duties of Praying, and Giving Thanks for all Men, and particularly for our Superiors, are to be understood in some respects in a larger, and in other respects in a more restrain'd Sense, than what the Text does immediately express.

The Nature and Reason of Things tell us that, by Praying for others, cannot be meant barely our being kindly dispos'd towards them, and making good Wishes for their Welfare. But over and besides this must be meant our performing real Services for them, giving them personal Assistances, and doing them all manner of good Offices.

To have the Prayers, good Wishes, and Assistance of others are certainly very desirable Things; and what every Man has a

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natural Right to expect. But then we cannot in Reason expect from others more than they can in Fact give us. Where Power and proper Abilities are wanting, *there* sincere Prayers, and good Wishes only can be requir'd; but where Power and proper Abilities do exist, *there* the Obligation to act does subsist, and extends itself as far as the Sphere of our Activity does reach. For *this* is the prior and general Obligation, from which the other Case is a particular Exception, and for which Inability is the only Excuse. In all Cases therefore, where a Power of acting does exist, our Prayers for the Welfare of others can never be sincere, unless we, at the same Time, exert that Power for their Good. The full Meaning therefore of St. Paul must be, that it is the Duty of every *Christian* not only to pray for all Men, but actually to do them all the real Services, and give them all the personal Assurances they are able: and, with relation to Governors in particular, that it is the Duty of every *Christian* to pray for their Life and Health, for their Success in their Undertakings, and cheerfully to contribute, in Proportion to their Power and Substance, towards supporting that

that Government which is intrusted in their Hands.

In another View, the Duties prescribed in the Text are to be understood in a more limited Sense than what the Text does immediately express. And these Limitations are to be taken from the Nature and Reason of Things, and from the whole Tenor of Scripture; from both which it is most evident, that we are not to pray and give Thanks for all Men, absolutely in every Particular. For when wicked Men entertain evil Designs, we cannot pray or return Thanks for their Success, without making ourselves Partakers of their evil Deeds. And when Kings, and those that are in Authority under them, do all they can to hinder Men from coming to the Knowledge of the *Truth which is in CHRIST JESUS*, or will not allow those that have this Knowledge to make a free and open Profession of it, we cannot in such Cases pray or return Thanks for their Success without acting contrary to that Duty which we owe to Truth, and fearing Men, and loving this World more than God. And yet this hinders not but that we may and ought, in other Respects, to pray and return Thanks for the Success of the most wicked Men, and the greatest Opposers of Truth. And

And therefore, the Meaning of St. Paul, in this Particular, must be, that we are to pray and return Thanks for the Success of Men in all their honest Undertakings; and in those, which are not so, we are still to pray for the Amendment of Sinners, and that God would be pleased to inspire Kings with the Knowledge and Love of Truth, or, however, dispose them to treat with Humanity, and allow Liberty of Conscience to those, who do not think as they do. For whatever Persuasion is entertained by Governors, it makes no Alteration as to the Obedience which is due to them. — So long as they let us enjoy the great Privileges of Nature they are the *Ministers of God* to us, and it is our Duty to pray and return Thanks for their Lives, Health, and Success in whatever they undertake for the publick Good.

II. I proceed now in the Second Place to consider the respective Grounds and Reasons on which these Duties are founded.

As the Consideration of the general Duty of *praying and giving Thanks for all Men* would carry me too far, and as the particular Duty of *praying and giving Thanks for Kings, and for all that are in Authority*, immediately relates to the Occasion of our present Meeting

ing, I trust I shall meet with a ready Excuse if I wholly pass over *that*, and lay before you only the Reasons upon which *this* is founded. The particular Duty of *praying and giving Thanks for Kings, and for all that are in Authority*, is founded on the three following Reasons:

1. Because there is an inseparable Connection between the Life, Virtue, and right Administration of Governors, and the Welfare of their Subjects.

2. Because they have an equitable Right to expect such a grateful Return for the Labour and Pains they are at. And

3. Because Government in general is the Appointment of God himself.

1. One Reason why we ought to *pray and give Thanks for Kings, and for all that are in Authority*, is the inseparable Connection there is between the Life, Virtue, and right Administration of Governors, and the Welfare of their Subjects.

All the Benefits of Society flow from Government — Society indeed cannot subsist without it under some Form or other. For Government is the vital Band which unites all the Parts of Society into one Body, of which

Governors are the Head. And as in natural Bodies the whole System suffers more by any Disorder which happens to the Head, than by any Disorder which happens to any other Part; so in Bodies Politick, the Community suffers more by the Errors of Governors, than by the Faults of private Persons. If therefore we consider that our own Interests are immediately concerned, and that our private Welfare is greatly affected by the good or bad Behaviour of our Governors, Self-love itself will prompt us to pray for them, since their prudent and wise Administration will certainly turn to our Advantage, and we cannot help being Sufferers by their Mismanagement.

The greater Value which Men have universally put upon the Lives of Princes, than they have put upon the Lives of private Persons, most evidently proves it to be the common Sentiment of Mankind, that there is a strict Connection between the Life and Prosperity of Princes and the Welfare of their Subjects. — Hence it is that Kings are called the *Light of the People*; — the *Breath of their Nostrils*; — and that one of them is said to be *worth*

2 Sam. xxi. 17.

Lam. iv. 20.

2 Sam. xviii. 3.

ten thousand of the common People. These Expressions, though they are figurative and strong, yet are they founded in Truth. — The Death of a King is frequently attended by Disorders and Confusions in the State. — Discontented and ill-dispos'd Men gladly lay hold of such Opportunities to effect their wicked Designs. By which means the Peace and Quiet of a whole Nation are often disturb'd, and the Government itself is sometimes destroy'd to satisfy the private Resentments and gratify the selfish Views of those who either are by Temper given to change, or know how to find their Account in such Revolutions. — As therefore Peace is one of those great Blessings, which are intended to be secur'd to us by Government, we ought sincerely to pray for the Health and Life of our Governors, since upon their Decease Divisions arise, and Parties are often form'd which otherwise perhaps would never have been thought of. And when the Spirit of *political Enthusiasm* is once rais'd, it is not so soon, or so easily laid. Even calm Men are carried further than they intended to go: And no one can foresee all the Calamities that may be brought upon a Nation by a headstrong, ungovern'd Multitude.

The private Character of a King is so nearly connected with his publick Capacity, that it is not an easy Matter to separate them. Hence it is that the Example of Princes has so great an Influence upon their Subjects, that they are fond of imitating them even in their Vices. — And tho' Fashion is but a mean Principle of Action, yet, as Virtue ought to be supported by all lawful Ways, we ought to pray for the good Behaviour of Kings, that Virtue may thereby gain Credit in the World, and the Practice of it may spread itself under the Favour of a Princely Example.

This Connection between the private Character and publick Capacity of Kings has another Effect, in which Subjects are very nearly concern'd. — The Virtues of good Princes are often rewarded by National Blessings, and their Vices are as often punish'd by National Punishments. Of both which we have Instances in *David*. When his Heart was right *then God went with him whithersoever he went, and cut off all his Enemies out of his Sight.* But when he number'd the People contrary to the ex-

press Command of God, *then He smote Israel*, tho' the Sin was personal. — Since therefore the Events which befall Kings, upon Account even of their private Virtues and Vices, often have a National Influence, this affords us just Grounds to pray for their Uprightness and Honesty, lest their Sins should occasion a National Punishment, and we should be involved with them in the common Calamity.

We have no Reason to doubt but that God does often suggest good Thoughts, and inspire good Motions into the Minds of Men. This the Royal Psalmist expresses by saying that the Lord *fashioneth the Hearts of Men*. And if so, then have we much more Reason to believe that the Hearts of Kings are in a peculiar Manner subject to divine Influences. And so Solomon expressly assures us. *The King's Heart is in the Hand of the Lord as the Rivers of Water: He turneth it whithersoever he will*. What do we therefore in praying God to inspire our Rulers with good Designs, but pray him to do us Good thro' them, and that by his Blessing on their honest Endeavours, Peace, and Plen-

1 CHRON. xxi. 7. PSAL. xxxiii. 15.
PROV. xxi. 1.

ty, and all temporal Felicities may be convey'd and secur'd to us.

2. A second Reason, on which the Duty of *Praying and Giving Thanks for Kings, and for all that are in Authority*, is founded, is the equitable Right they have to expect such a grateful Return for the Labour and Pains they are at.

The Administration of Government is in itself a very unpleasant Task. And therefore Governors have all manner of Reason to expect the sincere Prayers and best Services of those, who enjoy the Fruits of their Labour and Pains.

Power is the Object of Ambition. When we view it at a Distance it yields a very pleasant and tempting Prospect. But Experience convinces us that the exercise of Power is always attended with great Difficulties. This is owing partly to the wrong Views of those who have Power, and partly to the Perverseness of Subjects. But whatever Views are entertain'd by Governors, yet, so long as they keep within the just Limits of their Power, Subjects are bound to endeavour to make their Administration easy by a chearful Submission, and by a grateful Return

Return of Prayers and Thanksgivings for their Welfare and Success.

Private Persons ought not to be so forward to censure the Conduct of their Rulers, as they commonly are. The right Administration of Government depends upon so many nice Circumstances, that a wrong Step may easily be made, even by those whose Intentions are most upright. And those, who are unacquainted with the Niceness of those Circumstances, are easily induced, by the great Opinion they have of their own Sufficiency, to think they would have acted much more prudently in such Cases. But all this may, perhaps, be only Self-deceit. And, if it is possible that we might have acted better, it must also be allowed to be possible that we might have acted worse. And therefore, so long as we have Reason to be persuaded of the good Intentions of our Governors, the Sense of our common Humanity ought to dispose us to pardon their Errors in Government, and Gratitude ought to induce us to pray for more Prudence and Wisdom in those, who, even in their Errors, meant us well.

But even when the best Ends are designed, and the best Means are pursued to obtain them, Success does not always follow. What then must